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The Kalou-Vu (Ancestor-gods) of the Fijians. By BASIL H. THOMSON. *Ibid.*, pp. 340-359.

The most interesting portions of this article are those treating of the "journey of the soul" to the dwelling-place of the gods, the mountain of Nakauvadra, the theme of a great drama by a forgotten native poet, and the "new religion," which arose in 1885. This latter, with its "prophet" and its turning of the Bible and the missionary teachings to native account, finds parallels among the Cherokees and other primitive peoples, with whom some clever shaman has seized the resemblance between Bible-story and native-legend to prop up his own power, or to introduce a "new religion." The interest to the psychologist lies in the "ingenious compound of Christianity and heathenism" which these "prophets" put forth. In Fiji, Jehovah and Jesus were identified by Dugumoi, the apostle of the "new religion," as Nacirikaumoli and Nakausabaria, "who, after their defeat by Degei (Satan, the serpent), sailed away to the land of the white men, who wrote a book about them, which is the Bible; only they lied about their names, falsely calling them Jehovah and Jesus." 'The resurrection and the millennium were prophesied as near at hand, temples were instituted, and the "outbreak of heathenism" was stamped out by the deportation of Dugumoi and the leveling of the site of an entire village.

The Interpretation of Folk-Lore. J. W. POWELL. *Journ. Amer. Folk-Lore*, Vol. VIII (1895), pp. 97-105.

In this address Major Powell explains in characteristically terse and expressive fashion the various stages into which he classifies the attempts of mankind to interpret man and nature,—*imputation, personification, reification, science.*

The Folk-Foods of the Rio Grande Valley and of Northern Mexico. JOHN G. BOURKE. *Journ. Amer. Folk-Lore*, Vol. VIII (1895), pp. 41-71.

This detailed study by a competent authority of "folk-foods," contains not a little of interest to the psychologist. It is noteworthy that both the Jesuits and their predecessors in New Spain, the Franciscans, "gave earnest attention to the study of native foods, and improved upon the cooking of the natives." To the natives of America we owe chocolate, the tomato, and the pineapple—all of which were known to the Aztecs. "So pronounced," says the author, "is the natural aptitude of the Mexicans in the culinary art that I think it would be a wise policy for the general or state government of that country to institute cooking schools and instruct classes in the chemistry and preservation of foods, with a view to aiding in the future establishment of factories for the canning of fruits, meats and vegetables, or the making of the delicious 'cajetes,' 'almibares,' and 'jaleatines,' which will be referred to in other pages of this paper." In the streets of the town of Morelia the "dulceros" offer to the public no fewer than thirty kinds of candies, and candied fruits are legion. Cakes and other toothsome confections are quite as numerous. The vogue of these to-day is attributed by some to the Carmelite nuns of olden days, who helped along nobly the "sweet tooth" of the native women. Capt. Bourke tells us that "there are very few towns which do not maintain public flower gardens in the main plazas," and other evidences of æsthetic tastes are not absent.